TUESDAY JUNE 9, 1964

Walter Kingstone's daughter was killed in an accident. She was buried this afternoon. We will be quiet for half a minute.

You know, it is very difficult to know what to say in such a case. It does not matter if one knows a person or not. It is only that it strikes closer home. And again, this question of death, the question of our own lives, the question of how quick a thing can finish and then, what a shock. And it is not a cutting. It is a tearing apart. There are remnants left. And it will take a long time to repair because it is not a clean cut. One holds on. One does not want to give up. And gradually, in one's mind and in one's heart things have to be healed so that it will take quite some time when one is and never has been able to be impartial regarding ones daughter.

And it is not a question that perhaps that what really would be required, that a person could become that inhuman of being impartial, because it is part of one. For that same reason and then when this kind of a thing happens, it happens in such a way that you are completely taken up. And then the question - what to do. How lonesome can one get? And what can one stand? And what is it that prevents one not to go off balance?

It is very difficult to know what we can stand. Time sometimes heals. Maybe forgetfulness- although thought remains, feelings remain even longer than that. And then ones own life continues without such and such ~~xxxxxxx~~ and such. Gradually one is more and

more alone. Perhaps it is understandable that one has to be alone. After all, the private prelationship towards one's conscience is exactly an indication that something in one's life has to be private; and the suffering remains private with one. It cannot be alleviated. It cannot be sympathetically considered; because all of that is with a good intention, but it is not the same as having the experience oneself.

And the experience then has to be worked away. It has to be used. It has to be digested and the adjustment that one must make: what to do for the person who is gone; what to do for oneself without such a person. It is a problem. It is a problem of course of life. It is a problem we do not face very often. It is a problem that we ought to face perhaps more.

I do not mean in death. But I mean in being able to understand the partiality that one has; how one is bound, how one is constantly bound by life; and that life every once in a while, in giving us a shock, indicates that we ought to be reminded that it will not always be like that and that it will stop some time; and that the preparation in life of the possibility either for the continuation of life of a different kind or giving up entirely the kind of life that we now lead. And then to try to think what happens after the physical body does not exist any more and one being in life now and having to do without certain things, one faces regarding oneself when such a thing happens, as an experience, the same.

I say the same in one's own life when giving up habits and ordinary mechanical forms of behaviour. The only advantage you might say in working, working on oneself in order to gain freedom

is that the freedom will not come unless something else is already there to take the place; and that we will never give up unless something else has been formed. This is, you might say, the advantage of being able to regulate it ourselves and to be able to administer that kind of a law because when a person dies, particullarly by accident, it is not a law that anyone of us and not even anyone around administers. It just at that time happens as an accident and we do not see it as something that may be following a law because our mind and our heart is not equipped to understand such conditions and we do not live in ordinary life on that kind of a plane.

Regarding work, dying each day, trying to give up certain things that we are now bound to and which for freedom and for freedom's sake we have to give up ultimately, the preparation, the now trying to remember that indication of this kind of thing for us as an experience, experienced by someone of us, and then sympathetically living with him to see in what respect one can help him. The only way you can help him would be working more on yorself.

It is that indication that you understand what death means for him as exemplified for him,in this particular case for us as a realization that death must take place, particularly if one wants to work. And that for the sake of that work on oneself, one must experience also that kind of death and willingly then to give up and not to have it torn away from one. That is, ones mechanical behaviour, the life that we lead, every time, every day is a form of something to which we should die and to lose that kind of life as manifestation is perhaps possible if we could administer how to cut and how to loosen up the bonds which now keep us. And, in that way, by understanding our own situation and that what we have to do

really in order to continue to live, that may help a person like Kingstone so that he then could see we are living with him. We are dying with him.

This question of life, our life, our daily life, our behaviour, our suffering, our enjoying daily occurences, our unconscious state, it interferes. At times we see that it interferes. It is always there even if we do not see it. Regarding work on oneself, I have to learn first to understand the relationship of what I have in life and what I am in my living, in my relations with others, how I am, what I do, what I do not do, how I face problems which have to be solved and I cannot solve them. And then I say, "Alright, I will wake up to them. Perhaps from that standpoint I will see them a little better. "

But the time that I can wake up, this duration of being awake is so short and so many times it is necessary that I tell myself to wake up and to make an effort that I do not really and I cannot count that the totality of that what I am trying to do in the form of trying to reach or gain more understanding is so very short compared to the moments which go by in an unconscious state that it almost does not tip the scale at all. It stays still heavily loaded against me; all the time being involved.

And the more involved I am in ordinary life, the more chance there is that I never will want to dream about the possibility of working. This is we are between the devil and the deep sea in that respect. And perhaps what is needed first is an attitude of prayer; of realizing that that is the problem that you have to face and that in ordinary life we have to face the problem which perhaps could become a replica of what afterwards would be required of us if we want to become conscious.

We talk many times about how to be conscious, how to work, how to wake up, how to be present. And it is true that that has to be as an ideal and we have to be quite clear about it because even a little glimpse of the possibility of what is involved can help one in affairs of ordinary life. And at the same time, ordinart life, without any question, continues and keeps us constantly in that kind of a bond. And that freedom that we wish, where can we study?

All kind of relations that we have & go over them in your own mind. What is it that you want to do about them? And how often do you know what to do or do you just let it depend on an impulse of a moment? And one moment you will say yes and the next moment you will say no because at times you are completely taken up by little things. And sometimes it becomes very small and sometimes they are really quite big and you think they are small; and it is just a little bit of a thread holds you to it. And still, the thread is strong enough to put you constantly in the command and in the control of such conditions. You do not know how to get out of it. You do not know even how to cut the thread. You do not dare to stand on your own feet because you have no feet as yet.

And so we flounder and one day we say one thing and the next day somrthing else. We make a promise. We start to make a certain, have a certain influence on other people. They take our word. They rely on it. And then the next day I am afraid that I have taken on too much responsibility. I do not dare to face life and at times I think I can. And how long does it take before I know myself really so that my word can be always truthful?

Ih the first place the addmittance that I am not at all there where I ought to be; to see that there is a tremendous amount that is lacking and that I will continue in my ordinary life exactly the

same way day after day unless at a certain time I call a halt to such continuation of mechanicalness and that I take a position regarding it and say, "From now on I will xiii do this or that": that kind of resolution that I must take regarding such variety of different relationships that I have; that I must not continue in exactly the same way as always and hope that business can continue the way it always has been and at the same time that I could become consios. It excludes each other. It is heterogeneous. It cannot be mixed.

Some time ago I talked about the different levels there is between consciousness and unconsciousness. It is exactly for that reason that there is not an influence at all from a conscious state on an unconscious state unless in a conscious state that what is the unconscious is consumed. So, what is required? I sit; I consider my relation to different people, my obligations and responsibilities. I judge it; I look at it. I say, "Something is lacking. Something is not quite right. Something I did not consider. Something that came out of my mouth without knowing it. And the responsibility extends simply to the extent that I wish to give it.

Sometimes my mind and my particular type may be that I am hanging on a little bit more, thinking there is more responsibility than there actually is. And maybe sometimes I am such a fool that I do not even see that there is a responsibility altho I know deep down in my heart that I was responsible. But whatever way it is and whatever the quantity of that kind of responsibility, there is that I feel and that I feel that I must take. whatever that may be of myself, that becomes a question of working with a capital of myself.

It is my working capital. It is my investment. It is my in-

vestment in life. And I hope that it will produce certain results. And therefore, with this investment that has been made partly for me, partly because I happen to be born and partly because I was influenced you might say by father and mother biologically and perhaps at a certain time that when I was born, at such a moment, astrologically speaking there were certain conditions again which influenced me and made me what Iwas then and how I, during conception, and finally being born I was then facing the light of this world in a certain way equipped. And then, some how or other, I started to live and some how or other I became, as Gurdjieff many times saud, soiled by all kind of influences from outside as represented by good friends or not so good or family or whatever it may be. The conditions created by ordinary life of a sociological or economic nature then started to effect me. And I, being what I was, became mostly that sociological creature of a culture. This is the situation in which we are. And when one finds oneself with having this tremendous amont of equipment, that is the investment we have to make. How will it yiled money? How will it yield profit? The purpose of the investment of ones life is that it will beget life and that perhaps that what it will be in the future will be more than what it is now.

I call it progress regarding myself. And the necessity of the investment which you might say has been placed on me because I was not the investor, nevertheless I find myself with working capital at a certain age when I discover that I am alive and that I am to some extent responsible and when I take the choice of becomg ing responsible as much as I can and to the extent that I understand it and to the extent that I am willing. And then I start to

work with this capital in life and invest further. I use that what I have in relationships with others. And I again become responsible for whatever I say, whatever I do, even for that what I think. And I become linked up with the total maze of all kind of relathionships which of course become more and more chaotic because I have already lost any kind of a sense of myself being by myslef. I am now part of a conglomeration of people, of ideas, of thought processes, of feelings, everything that concerns me that I consider as if sometimes my own, sometimes not my own and I am playing a part in all of that; my part as a result of the investment which has been given to me and which now should show a profict of a certain kind.

I have to revise many things that I believe I am. I have to revise many times that I think I have much more money in the bank than I have. I also have to revise the notion that I have cash, ready cash; and that many ~~xim~~ many instances I just live on credit and I hope that in payment I draw a check on eternity.

This is the idiocy of our life. This is to try to understand the reality of that what is beyond, beyond our conception. And still, I take everything that I do do as if it is the last word. Not only that I am not entirely responsible because mechanically speaking I am, but objectively speaking I am absolutely nothing rgarding that. And, at the same time, I create within the framework of Earth all kind of conditions for which I cannot possibly be responsible and that I, because of my weakness of character, I let go simply because I do not dare or I am too lazy; I have fear of opposing it.

And in that kind of chaotic state, and I am not, I am not exaggerating because that is the state of idiocy in unconsciousness:

going here and going there and being influenced constantly by everything that comes to my mind, that I am exposed to, that I react to, that that I call myself as if I am in that respect a man. And that being influenced by that and having of course within myself certain tendancies based on that what I am psychologically and physiologically, that I, because of that, represent a certain force on a certain combination of you might say centers of influence and that in a relationship I take part because part of me goes into that relationship. I start to effect other people in exactly the same way that I would like them to be effected; and if they are not effected that way, I will try my best to convince them that they ought to be. And in that I forge that I take a responsibility which does not belong to me and where I have t o wait and I should wait until the other person perhaps wants me to take a resposnsibility or at least for the time being should not be influenced by myself.

This question of holding back, this question of knowing what to do at the proper time. This question of saying that what is the truth for oneself and could be carried out towards someone else and not to take whatever force there may be on ones own part and effect someone and then hope that it will alright when you yourself the next day change your mind. This absolutex uncertainty, this weakness of character, this what you want to call you as a man, you become like an unconscious savage because the majority of that what your are, your physical body is represented by the totality of the cultire to which you have been exposed; and that very little of what a man really is and could become is in a man as we know him and as we all are and that we represent now physically our sociological behaviour and that what we are in reality as type biologically or perhaps astrologically has been pushed in the back ground the same was as at

present time our feelings and our intellectual center have not developed and have been pushed in the background. And therefore we are functioning with our body, with our voice, with our so called convictions, with our chemical nature, with our attractions, with the way we look with our eyes to tell people this and that. And it is nothing else but an ordinary simple form. And I am not saying that it is so little - but it is so disgusting if I think that that is all there is to it.

And still, we continue to do this day after day, to tell people and it is an expression only of a very small part of one. That is my physical behaviour, my wishes, my physical wishes, my physical desires of what I think I ought to have in order to be smug, in order to have my little wishes fulfilled. And I sacrifice all the time other people towards that because I am inherently selfish since I only consider my own physical well being.

What do I wish to do for someone else that costs me something; that I will at that moment sacrifice that what is my comfort for the xx purpose of trying to help someone? Where is unselfisness? Where is the understanding of that what really ought to be done by giving up that what now I am of course engaged in and what I love myself and I do not want to give up. And if I even think about it that perhaps I still try to ride the two horses so that I do not have to give up too much. What am I willing to do for someone by negating myself, forgetting, even destroying myself for the sake of loving someone else?

And if I do not, then it does not, it is not right if I talk as if. This is honesty. But this is the honesty of the investment because the investment at the present time, I have said it, is like a credit that has nothing behind that banks it up. It has not even

the gold standard. It has certainly not the activity of myself which usually could be used as a form against which credit could be issued. And that I dare to represent myself in a relationship with other people as person who has more than what he has and then I am, in that respect, constantly hypocritical, parading as if I am something on which anyone could rely and I myself do not even know how to rely on it because the next day, as I say, it has become ephemeral and I change so called my mind or I have realized that I have gone too far or that I really do not dare to continue in the way that I ad originally planned.

Ouspensky calls it the different little "I's". I simply call it relationships with myself because it is not a question that I forget. It is a question that these little facets of myself, the forms of my behaviour, I remember very very well. When I do not want to remember them of course I can make all kind of noises and then drown out such little voices that do exist.

The first rule to try to work is to become quiet regarding oneself and to let everything that is in one talk and that you listen and that, in that sense, the meditation that is necessary that I want to be open to that what really is buried and never comes out unless I want to, to let it out; that I am then relaxed psychologically so that I can listen; and in such moments and times when I sit quietly that I realize that I am this. I am influenced by all the things that have been deposited in me and I want to find out what they are worth now and to what extent I am still attached. And perhaps, if I say it is an attachment, is it possible for me to do something about it so that I gradually, not by cutting it and not by tearing it, but gradually eliminate, loosening up such threads. Perhaps I get stuck in loosening it. Perhaps (over)

there is a knot that I cannot as yet undo and I do not want to cut it like a Gordian knot because it destroys. I would like to hold on and hold on as long as I possibly can; and rightly so because where else will I be if I just cut myself loose from ordinary life? I have no building as yet in which I can move and I have to do this slowly. But I have to do it and I have to do it as often as I can.

There is my life. Those are the relations. I am in relations in the center of the world I have created. I call it the world of investment because in any one direction I will look, my investement has been placed in other people and sometimes I expect them to yield the profit for me whereas I then can sit home and cut the little coupons of the financial bonds which represent my capital.

Go out and work. Look at everything that you have done, that you have represented; that has made you whatever you are; that has been created you might say because of the conditions in which you have lived and which relationships at the present time are still in existence and which has given you the motivation and the thought processes that now go on in your mind and the feelings you have and reconsider them.

What is this mechanical creature that is functioning under your name in relation with other people, with other things of course, with perhaps a few animals; but in any event which is the center of your own little universe for which you want to take the responsibility. You have to take it as it is. Fortunately you are not responsible for how it became whatever it was because you would not know. And, at the same time, when I start to investigate my world, the kind of life that I have lived and what is created at the present time. Whatever it is that I have created or has been created for me is the kind of world that I now must use. And this I have to investigate and I have

to explore. Regarding that I have to become like an adventurer. I havw to find out what it is in the deepest recesses of myself, what are the motivations that make me what I am in relations with other people - good or bad or whatever it may be; that I see constantly as a result of myself being what I am and insisting that that what I am, that that is perhaps and should be acceptable to ~~xxx~~ others or that I lack the flexibility which I perhaps know about and perhaps wish but for which I have not the ability to do anything.

All of this, my world, your world, our world; my world of that kind of investment in all its relations; inwhatever it is, to see it truthfully, to see what is there without any further discussion. Accept it. At times I can think about the past. At times I can try to find out why it is that I have behaved in a certain way. At times I find motivations. At times I can be honest. And even all of this gives me only the material which has been invested and which at the present time is not available because it is like an investment in real estate and no one wants to buy it. I am the only buyer and I buy my past by investigating it and then I start from that point on, where the past has left me you might say, where the present has become past. At that point I constantly start to work with that what I then know, whatever I feel, whatever I think, whatever for me represents that what is the value in the true sense of the word. And then, with that, I continue to work and become rrsponsible for the investment of my own.

This is the difference. I have to start to realize that whatever my behaviour forms have been and what they are still in many, many ways unconsciously, that I at times can say certain things which become ~~in~~ my own, which of course are based on whatever I have been. Do not forget- D work with myself on myself. And whatever the mot-

ivating

force why I want to work, in what direction, it may be guided by something that is eternal within one like Magnetic Center. Still, the material that I have to use is my forms of behaviour as I perhaps know them and as I now intentionally create the conditions of that investment of myself in something that I believe could yield results and profit for me, solely for me.

In that respect I use myself, in the respect could become responsible for anything that I would do towards someone else provided I understand what is required for such a person from the standpoint again of objectivity. It changes ones reposnsibility entirely for oneself and it will make you, it will make all of us tread a little more silently, probably with more difficulty, with more trembling, with having more fear and the realization that something is at stake and that I now intentionally start to do certain things for which I become entirely responsible. That is I say I think and I wish and with this I wake up to the fact that I am doing that now but intentionally coming from a certain place within me which is again my own and not the result of anything outside influencing it.

With other words, I act. I acn in small things. I prevent a mechanical behaviour from continuing at such a moment. I put a stop to it because I say that is not any longer becoming. In its place I put myself acting. And altho I may have had wishes in wanting to go in one direction or another and you might say unconsciously hoping that perhaps it may be alright and maybe not, at the present time when I say I will do, when I say I can. when I say I am, at that moment Eliminate, rather I put a stop to mechanical behaviour for that one moment and I reconsider the possibility: Do I do right or wrong by wanting to follow my inclination, my wish, my temporary attitude of temporary understanding?

This, introduced during the day, not only will wake you up but it gives to your life a new, a new direction. It will give your past a place. It is not that you continue to dwell on it but you use it as a foundation, a stepping stone; the totality of all your past becomes a point again and again by combining it in such a way that you with the fervor which is involved in your wish to work, melts the past into one and becomes the present.

I hope you understand this: That the action that need is exactly this determination on your own part that something was wrong, not right and that you have to learn how to oppose it and how to put something else in its place. Perhaps you can do it for a little while on your own. After a little while you feel and you know that it is not really your own and that something else has to be established regarding the possibility of you making contact and a relation - but this time a new relation of your own making with God; with forces higher than you if you do not want to become too religious; with that what is the real self within you, that what was you biologically, that what was you astrologically, to understand that what is in you and that could groow out provided it has the opportunity and provided it is stimulated, that is, pushed by Magnetic Center.

So, it is the problem. I face life. I try now to wake up when I have to make a decision. And in that I try now to follow what is coloured in a different sense, in a different sense of nature; what is coloured in accordance with what is for me higher than where I am. But stopping the mechanical behaviour simply means that I leave it for a moment to step on a different place and from this plane I like to look to see how this creature was going to behave or wanting to or had the intentiona or pehhpas already has made certain statements. And I will ~~xxxkxfxx~~ look at this from the standpoint, I say,

just a little higher because I cannot loose contact. But it has to be coloured by something. This being level has to be coloured by something of a different kind of nature which I hope that you might say God and my conscience will allow me to rpovide for myself.

Whenever you make a decision it is necessary to pray. You may not always like it. You may not always see it as important. You have to come to yourself in all humility. You will have to admit that that what you are is very bad material really from the purpose of even being awake and that at most you can be awake to it.

That wish to be awake gives you your birth birth. This is what came from your father and mother. This is what has been given to you which has been given to them, which is a continuation of life as manifested temporarily on Earth in form of human beings. And that what mankind was created with was the influence of Absolute on Earth and that the treasure that we try to find, the treasure that we for ourselves would like to uncover only can be found, can be perhaps not even seen but can be acknowledge as existing is only when I myself at such moments become free from external forms.

Decisions in life, they will keep. The activity that is required with whatever you do, linking up with life and then providing a channel from life to/that what is your own and feeding what is of a different level of being from material as supplied by life as we live it. This something, this using of energy, this flowing of the energy from ordinary life to a different kind of body, this form you might say that first as an umbilical chord connects with that what has existed like a mother and then producing that what is as a child. And the change then of what is flowing thru such umbilical chord becoming Hanbledzoin in the child and then making in the child the possibility for further growth of its own house, where

the child as such will live. Maybe, as I said many times, temporarily because there is still another building to be built. But for us, the step that we are interested in is the continuation of our emtoional center. What can happen afterwards, what may happen even to ones mind, what actually could become the possibility of the development of such a mind and perhaps growing out into a Intellectual Body, will only be possible when the Emotional Body has become developed sufficiently.

Therefore, when I face problems in life, I first have to have a wish to see that there are problems. They are my problems. When I say my problems it means I take them under my responsibility and I now weigh my words; I weigh even my thoughts; I weigh myself. I put myself in the scale because I want to find out what are the motivations of that what I want to do or perhaps what I mmm allow myself to think or to feel. And I live then maybe for a little while with myself under observation, to consider that what I am going to do if it is a worthwhile investment on my part.

Relationships are like that. Life is like that. Life sometimes helps you to call it to your attention. Because so much is involved and such a problem exists for us when you start to live a little bit more towards the inside, not always superficially, when you include in your life other people, when you include in that what you do the results of that what you are doing to others, what responsibility you are taking for them and what then is required on your part to try to maintain it - ABC until the final end that you are willing to payfor whatever you have started with. And if you do not want to pay, do not start.

So the consideration of that what you are going to do, this time regarding the possibility of making work part of you, from that time on , that what you do and perform in ordinary life has to have a different kind of coloration. And with that, your life will change and it must change because at the same time that what is being built, altho it is not the present life that we know about, that lfe that we know about will be effected. And even if I do not know where that influence comes from, I will know that there is an effect on me which, physically speaking, changes me to conform more and more as energy flowing thru the umbilical chord to the higher level; that gradually that what is my phsyical form becomes more what it ought to be as a man walking on Earth who could at times at least become conscious.

These aims are not too far away. They are within our lifetime, our framework. They are within our means. But you must act. You must not theorize. You must not consider it impossible. You must do in little things. One does not have wisdom in big things but one should have tact in small things. This is required for a human being when he starts to grow, when he wants to continue his growth in the direction which mother nature will not allow. This is when one has a motivation, when one says, "I wish to develop; I wish to understand; I want to know; I want to have contact mystically speaking with God; religiously speaking to become ethically a better man, Speaking in accordance with Gurdjieff, to develop that what I should become which is now potential.

But whichever way it is, the motivating force within me has to be there, at times that I allow it to speak to me and then I say "But I now wish to attach myself in that way and I will act." When I think too much, when I feel too much, I must say stop. When I act

foolishly in all kind of directions like a chicken without a head, I should say stop to myself. And then. after a little period, perhaps the gestation period of the ideas which, when I act, becomes reality.

You see, this would be again creation. It would mean for myself, for all of us at such moments a realization of the component parts out of which something new must be born. And this newness is the investment of myself in conditions, again maybe old, maybe new. But in any event, in such conditions in which this investment will not soil becayse the nature of it is not subject any longer to the rules and laws of Earth.

I lift myself that way to a different level and then I operate. Then I work. Then I am. Then I do that what I have determined and I will stick to it because it has become a conscious decision. In that sense I know. It involves a great deal because it is sometimes quite contrary to what my ordinary life would like me to do and what my body would like me to do. And the satisfaction that I could derive from following the line of least resistence or hoping that I still could maintain certain things without having to give them up, all of that will mean that at times it is going to be difficult. At the same time that position has to be taken because, if I do not, I will remain a weak character. I say weak because I am not strong enough to oppose the different forces also of my own. And the responsibility is then -?- because I cannot blame anyone else.

This what I say, the question of gestation before an idea is born and I work. I see it from all different angles if I can. I see the component parts. I see then the resolution to make it real and to actualize that what was potential during the preliminary growth. What is this fusion that then must take place? It is my intensity of wish. This must be supplied. I have to want to do it. I have to want to wake up.

There must at that moment be no question, no hesitancy about anything else. I have to be one hundred per cent wishing to be awake, to make that effort, really for the sake of myself, for the sake of what it will give me, for the sake of understanding the responsibility I have for the past.

This is the beginning of how a man should be, how a man then changes in his maturity from adulthood into manhood and that is where that kind of road starts off - in the little things which I then say no, like I refuse candy if I know that I ought to, that I refuse to be taken by someone when I know that that is wrong for me for whatever reason; that I say I do not wish to associate with you because your influence on me I cannot stand. That is, I am effected too much and I am too weak. And I eliminate you now because either you go or I go,

I will have that kind of strength. Sometimes I may wish for others to be with me, to come and lets say give me a cup of coffee at then time when I feel like sitting down and how nice and cozy it could be. And what do I look for at that time? Sympathy? Maybe. A little bit of satisfaction because I think the other person, ah, how wonderful it would be. And do I ever consider what it would mean by indulging in that kind of nonsense?

Again I say wake up. See it properly. what is it that one gives up? That to which one dies. As I say, fortunately you can have your choice. You can make die that what you wabt to die now, to let it die. You still have a chance of it taking you. You are not as yet subject to a law over which you have no control. Work on yourself is your law; it is the creation of your world. In that world your word is law. And you select out of your ordinary state of affairs the kind of thing that you might say that you wish to sell.

It is this re-investing. I have been invested with that world capital not because I wanted it but I found myself and there are a lot of worthless bonds and stocks in it. I look at them every once in a while and say, "What will it yield?" Some are old fashioned; some are absolutely watered stock. I ought to get rid of it. I ought to find out how to lose it, how to change it, how to buy something new, how to re-invest my capital.

This is our daily task: To consider what have I done; what do I think I have? That is, if I think I have it and I do not, it is watered stock. It has no value. Only it has a little paper value and perhaps it has a name and perhaps beca se of that I am attached to it. And a lot of junk that I carry with me that I say, "Yes, I got this from an inheritance. It is still subject to something of revision if I start to consider: Do I want to be like my father? I have that choice. I have a choice to be a man for myself based on whatever I have been exposed to, whatever has made me now.

But in any event, I am investor. And with this again and again and agaun, who governs the world? Who governs me? On whom am I dependent for the knowledge of how to invest? What can I, poor little man, do unless I have an insight in what takes place and where I am supposedly a part? What do I understand of the totality of all things in which my investments would have to yield profit? So of course, together with this saying I am investor, it means also I am regarding the possibility of investing open to that what could help me to tell me how to invest, what to seel, what to change it for, what to work towards, how to wake up. That even that wish to wake up is not my own.

Do not make a mistake about this. The question about objectivity is not us. It is the fulfillment of that which is in us and

thank God is in us but over which we, as we are, have no claim. And that what could take place is to allow that what is not us to become represented thru us in order to unite again with what really is. My understanding of the life force as it is maintained in what I call, for lack of a better word, Magnetic Center is not myself. It has nothing to do with me than only that I temporarily house it. I am a little recepticle for it. I say thank God and even when I say thank God I mean thanks to my Magnetic Center I recognize that a God may be there as a voice representing something. What this something is, what is beyond that what we see or even what we experience, what is it that is totally in existence without words limiting it, without even understanding in words like Endlessness, withou having any concept of Absoluteness abd, at the same time, constantly trying to reach that particular level of understanding.

Only thru the freedom, the loosening up of bondage, the wanting to put in its place little things of a different nature, gradually, as I said sometime, furnishing a house; gradually living, gradually having open-house, gradually hoping that a house will be seen, noticed and that it then, as an investor, would be bought by a force higher than what I am.

Look at all the relations you have, Look at your life. Look at your day, Look at how you spend your time. See what you are doing. Consider it. If you do not know, talk about it among yourselves to fund out what is it. What do we really want? What is it that each one of us wants and needs and what, I would almost say, would give his or her life for? Of course we do not. And still, maybe it has to be done in order to gain the real value and to put that what is our life in the proper place, not more, not less; but the place and then, when it has that place, I step on it.

Good night everybody.